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A LETTER to Mr. *Robert Bridgman*, in Answer to his *Reasons for leaving the Quakers*.

SIR, hearing you had publish'd your *Reasons*, why you left the *Quakers*, and joyned to the Church of *England*, I was desirous of seeing them, because I wanted to be satisfied whether you, and your Master, were all in one Tale, or whether you had any farther Discoveries to make of the *Quakers Heretical Principles*, than he had done before; for I considered Mr. *Keith*'s Station, whilst with them, was with his Boys and his Adversaries (which were many, I confess, both of the *Church of England* and *Dissenters*) and with the most Noted and Learned amongst them: Now yours being more amongst the trading Part, of common Sort, I thought you would have attack'd them in the Flank and Rear, whilst your Captain was engaged in the Front; and to tell you the Truth, your coming over to the Church of *England* was much more observed by thinking People, than Mr. *Keith*'s, for all know, or may reasonably judge, the Reason of his Revolt; but you having not that Temptation nor Provocation, I expected something more remarkable than what Mr. *Hicks*, Mr. *Fallo*, *Taylor*, *Junior*, and Mr. *Crispianthum*, &c. had for many Years told us: But instead of so doing, I begin to Question your Sincerity, as well as his, doubting you go about to delude the World, making People believe, you have great *Heresies* to lay to their Charge, which, upon Examination, is nothing like it. Now, pray, tell me ho-

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nestly

neſtly, whether you are not hired by the *Quakers* to take this way to blacken them by Fiction, that they may appear White in Reality; and indeed 'tis to be doubted, whether both your Maſter, and you too, have not turn'd *Deſerters*, for no other Reaſon, than only to betray the Church into the Hands of the Army of Abaddon, when a Convenient Time ſhall preſent. I cannot find any thing in your *Reaſons*, to be free with you, that makes againſt the *Quakers*, ſave thoſe two Points, on which you have hitch'd them, *viz. Shaking the Two grand Pillars of Chriſtianity*, Baptiſm *and the* Supper, and that you ſhould eſteem it *matter of Sorrow and Shame* to you, to be *ignorant of theſe Fundamentals*, all the while you were amongſt the *Quakers*, 'Tis very unaccountable; when no Man, from the firſt day of his turning *Quaker*, for near Fifty Years paſt, to this day, ever believed them to be *Fundamentals*; ſo that it is not a new Diſcovery, either your Maſter or you have made, that the *Quakers deny the Sacraments*, ſince they did always ſo from the firſt, and yet that only is the thing on which you have the Advantage on them: As for your other *Fundamentals*, Sir, they have the confidence to give you the Lye; perhaps you will ſay, They are not to be believed, becauſe they mean not what they ſay; and they ſay and unſay, and do and undo. But, Sir, I think it will not become you thus to treat them, ſince they may with as good Reaſon retort it on you, who have been a ſayer and unſayer, and written for them, and now againſt them; which ſhews, however Erroneous they are, 'tis not fit to credit you, or your Maſter, who are ever in the right (in your own Eyes, in the preſent Tenſe) when you are both for and againſt. To tell you the Truth, in my Opinion you make too great haſte out of one infallible Chair into another; you were ſo when *Quakers*, you are ſo now ye oppoſe the *Quakers*; the Church was with you a *Den of Thieves*,

now 'tis a *Holy Place*, you were Sincere then, and said what you said in the Name of God; you have since now, you say, that you have left out the Name of God in which, I think, you do well, because of the Text. Now how long you will see much Beauty, and Glory, and true in the Church of *England*, we know not, and why should truft you, now ye have through Disguft run to the Church, any more than before, it cannot see; ly this I will add, That now you are in the Family, ou have a better opportunity to Fire the House, than when you could not come within the Doors.

But, Sir, I have a mind to be a little more particular in examining your *Reasons*: for to be free with you, I doubt you have said more than is true against the *Quakers*, to excuse your (as they call it) Apostacy; for otherwise they say, your first Page is your own Case, &c. and are sorrowfully affected that a Man of that Sense you have thought your self of, should be Ignorant of those great *Truths* they hold, and ever did; of which it seems, You, your Wife, and some more in *Huntingdonshire*, were Ignorant; the which, if true, I must confess you ought to be both ashamed of, and sorrowful for: But if you say so of your selves, to Reproach others that were better Learned, 'tis highly base. To begin then with the *Doctrine of the Trinity*, of which you say you were, and Insinuate the *Quakers* are Ignorant.

That they believe the *Doctrine of the Trinity*, as it is expressed or implyed in the sacred Scriptures, the many Books and Pamphlets, formerly and lately published by them, abundantly prove, as hereafter is shewed, so that your Insinuation is either implacably Malicious against them, or else, as I said before, you juggle together; and your part is to over-Charge them, that they may have the opportunity to prove themselves Orthodox.

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2. The *Incarnation of our Lord Jesus Christ*; none seem to be more hearty in acknowledgment to the Truth thereof, than they; and to be just to all Men, I must needs say, I see no more reason to disbelieve them, when they so positively affirm it, than any other Man; for, pray, do you or your Master believe those Truths? Nay, do the Church of *England* believe them? You will answer in the Affirmative: I ask again, what Demonstration can you give me that you do believe it? If you confidently affirm it, I may, if I please to follow your Example, as confidently deny it: Now the *Quakers* say *yea*, as well as you, and why their *yea* is not so good as your *nay*, I cannot see: In their Conversation their *yea* will pass, and why it should not in Religion, is strange to me: Now that they do affirm it, I prove hereafter, and then, unless you know the Thoughts of their Hearts are contrary to their Words, it must needs be highly dishonourable, and uncivil in you, to insinuate such things against them.

3. *The Satisfaction and Atonement made by his (Christ's) Obedience and Death on the Cross.*

4. *His Resurrection and Ascension.*

5. *His remaining in our Nature, at the right Hand of God, in the Glory of his Father, our Head, High Priest and Intercessor.*

6. *The Faith and full Perswasion of his last and outward Appearance to Judge both Quick and Dead.*

The *Doctrine* relating hereto, and Faith wrought by the *Operation of the Holy Ghost, are*, you say, *the Essential and Fundamental Principles of the Christian Religion, without which no man can be saved in this or the World to come.*

Sir, I have no great mind to *Animadvert* on your *Essentials* and *Fundamentals*, tho' I think there is something in it, that makes your *Reasons* to taste of the Cask, more than every Body is aware of: But I am willing the *Quakers* shall answer you, and if therein they lay for Substance, as you say, you are obliged, by the Rules of good Manners, not only to beg Their Pardon, but your Reader's Pardon also.

THE

THE first in order is the *Trinity*; and doubtless *W. P.* is the great *Ranter* on that Subject, for whatever other *Quakers* have done, or said, in that case, Mr. *Penn* has in his *Sandy Foundation* out-done 'em all: You cannot be Ignorant what Work, and what Noise that Book, and his being put in the *Tower* thereof, made in the World; for, and because of which, he and the rest of the *Quakers* have had work enough ever since, to defend it against those that have taken advantage therein. But, pray, Sir, what is this Doctrine of the *Trinity*? Is it *that there is*, that is to say, 'tis not a Fiction, but a Reality; there is a *God the Father*, *God the Son*, *and God the Holy Ghost*; and yet these Three, *viz. Father*, *Son* and *Holy Ghost*, are not *Three*, but *One God*? If the *Quakers* do not believe this, they are very Hypocritical, I must confess, when even Mr. *Penn* himself saith, in the Book above-quoted, p. 26. *Mistake me not, we have never disowned a Father, Word and Spirit, which are One.* But what is it then, Mr. *Penn*, you disown? He Answers; *Mens Inventions*; *for first, Their Trinity, (which is one Person of the Father, another Person of the Son, and another Person of the Holy Ghost)*

1st. *Has no Foundation in Scripture*, saith he. Sir, if it hath, you ought to produce the Chapter and Verse; and then if the *Quakers* disbelieve it, you may Reproach them with it, but till then, you know we are not obliged to believe it, as so expreſt (and Mr. *Penn* is in the right of it, who saith, *It is but Mens Inventions*) though the Doctrine of *Father*, *Son* and *Holy Ghoſt*, being *One*, not *Three Gods*, or *Corporeal Subsistences*, they say they own and you have not given any Demonstration to the contrary.

2d. *Reason*, saith he, *is its Original* (viz. *Three distinct Persons, and but one God*) *was 300 Years after Christianity was in the World; but the Doctrine of Father, Son and Holy Ghoſt*,

Ghost, was not 300 Years nor days after Christianity was in the World.

His 3d. *Reason* was, *It cost much Blood in the Council of* Sirmium, *Anno* 355. *It was decreed, That because Scriptures of God make no mention thereof, the Contro about it should cease:* A happy and wise Discussion.

His 4th *Reason* was, *It occasions Idolatry, witness I Images, &c. which must be according to the Doctrine of T distinct Persons, One, Two, Three, each differing one fro the other, and doubtless is but too true.* I am therefore of Dr. *Burnet's* Mind, That the Word *Person* is too Grols, and only used to supply a Defect, and ought to be used no longer than the *Brazen Serpent* was.

It were needless to say more, since every Body knows the Quakers Quarrel not with the Doctrine, but the *Terms* of expressing it; which Terms are not to be found in the sacred Text, and therefore not they, but we are to be blamed, for pretending the Text to be the Mind of God, and yet adding to it, when they keep to it, from which, Sir, it is evident, your first Article against them, if not designed, has made very much for them; since they have in one of their imprimated Prints, these very words, *We acknowledge it's every true Christian's Duty, to believe in God the Father Almighty, and in Jesus Christ his only Son, our Lord, and in the Holy Spirit, which are One God.*

The 2d of *The Incarnation of the Son of God*, &c.

Sir, I hardly understand you in this Article, would you make us believe that the *Quakers* do not believe *Christ's Incarnation*, because you say, you and your Wife, &c. did not believe it? Doubtless as you deceived your selves, so you did many others, even of your then *Communion*, who thought you had been better instructed; for if you read the *Quakers* Books, you cannot be ignorant of their Notions concerning *Christ's Incarnation*, viz. *That he took not on him the Nature of Angels, but the Nature of Man, and was made*

Man,

Man, viz. *was very Man, as well as very God*; For proof hereof, see your Master *Keith*, in the first place, his *Immediate Revelation*, his *Way cast up*, his *Way to the City of God*; which were all printed whilst he was in Communion with them, and by their Approbation, which shews they did believe the Doctrine so, as their Mouth had expreſt: Besides Mr. *Keith*, you know Mr. *Barclay* has as amply expreſt himself in that Subject, as Mr. *Keith*; and that the Society of *Quakers* has approved of what he has declared, is evident, since they have, at their publick Charge, printed his Works in Folio. But if you should object, This is only out of *Scotland*, I will bring the matter nearer home; first, then, their great Apostle, against whom you say as much as any, *viz. G. F.* That he did believe the *Incarnation of Christ*, in the Year 1644. is evident, when the Question was ask'd, *Why Christ cry'd out upon the Cross, My God, my God?* &c. *G. F.* Answers, *That it was because at that time, the Sins of all Mankind was upon him, with which he was wounded; and the weight of their Iniquities and Transgressions were upon him; which he was to bear, and to be an Offering for them, as he was Man, but died not as he was God*, Journal Fol. 4. being ask'd, *who was Christ's Father and Mother*, he answers, *Mary was his Mother*, Joseph *was his supposed Father, but that he was the Son of God*, ibid. And also in 1648. from these words, *Jour.* p. 22. *For I saw that Christ had died for all Men, and was a Propitiation*, &c. From which nothing can be more clear than this, that he that died must be first alive; but Christ, as God, could not Die; but Christ as Man, or the Word made Flesh, did Die; and *G. F.* saith, *He saw his so dying was for all Men.* His *Humanity* then, is here asserted, and *Incarnation*, as plain and clear as the Sun at Noon-day: But because I will Rivet it, you have here in the same Page, and following Words, his Divinity as amply proved in these words *viz. And had enlightned all Men and Women with his divine and saving Light.* So here then the first Preacher amongst the *Quakers* was found in

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the *Christian Faith*, both with respect to the *Incarnation*, *Humanity* and *Divinity* of Christ; and if he had not been so, think you that your Mr. *Keith* would have said of him, *That he was a worthy Instrument, safe in the hand of him that holds the Seven Stars, and seven Golden Candlesticks?* Pro Cor. p. 111. Now as he who was safe in the *hand of him who holds the seven Stars*, &c. had taught, so the Quaker following his Doctrine and Example, likewise Teach in the Year 1696. which is 48 Years after G. F. had that clear sight, sense and knowledge of Christ, Mr. *Penn*, who all Men will allow must know the bottom of *Quakerism*, as much as your Master, makes in his *Primitive Christianity*, this plain and candid Confession, page 85. *That Jesus Christ took our Nature upon him, and was like us in all things, Sin excepted; that he was Born of the Virgin Mary, and Suffered under* Pontius Pilate, *Crucified, Dead and Buried, Rose again the third day, and Ascended into Heaven, and sits at the right hand of God, in the Power and Majesty of his Father, who will one day judge the World by him, even that blessed Man Christ Jesus, according to their Works.* Now see if you think the Persons name ought to be mentioned, under whom Jesus Christ suffered; and also, in whose Sepulchre he was, when crucified and buried, as part of that Faith, without which 'tis impossible to be saved. Mr. *Penn* hath added that also, *viz.* Pontius Pilate *the* Roman *Governour*, *and* Joseph of Arimathea: Sir, I need add no more Testimonies, tho' I could produce perhaps five Thousand, from 48 to 1700. of the *Quakers* in general, but especially those of them that have appeared in Print, or have been Preachers amongst them, of any Note, to Confront your unworthy Insinuating against them, of being Ignorant of the *Incarnation of Christ*; and all, as I perceive, grounded upon your own, and Wife's Ignorance; which, if true, it was high time for you to launch into another Church to be better taught, since you had so long been a Scandal to that you pretended to be a

Member of before. I must confess, some Trees will thrive much the better for being Transplanted; but 'tis hardly Civil to blame others for your Errors.

The next Article in order is, *The Satisfaction and Atonement made unto God the Father, by his Obedience and Death on the Cross.*

For a clear Demonstration that you are either, as in the first part (just now mentioned) extream Ignorant, or else you do the *Quakers* this Injury to gratifie your Master *Christ*, whose word to be sure will not (for all the Sanction of his Coat newly put on) pass so well as yours; and therefore I think you are the more culpable, under a shew of more Honesty, to vent as much, at least Speech, with your Untruth, as your Master; but I will not do as you have done, *Reproach and not prove*; but proceed to Mr. *Penn*'s Words, *Serious Apology*, page 146. *We believe* (saith he) *in One only holy Lord God Almighty, and in One Lord Jesus Christ, his only Son, and express Image of his Substance, who took on him Flesh, and was in the World, and in Life, Doctrine, Miracles, Death, Resurrection, Ascension and Mediation, perfectly did, and does continue to do, the Will of God. To whose holy Life, Power, Mediation and Blood, we only ascribe our Sanctification, Justification, Redemption, and perfect Salvation; and we believe in One holy Spirit*, &c. Add to this what he saith, *Primitive Christianity Revived*, pag. 89, 90. *But let my Reader take this along with him, That we do acknowledge Christ through his holy* Doing *and* Suffering *(for being a Son, he learned Obedience) has obtained Mercy of God his Father for Mankind; and that his Obedience has an Influence to our Salvation, in all the parts and Branches of it.* — *I say, we do believe and confess, that the active and passive Obedience of Christ Jesus affects our Salvation throughout, as well from the Power and Pollution of Sin, as from the Guilt.* Again, page 77. *We do believe that Jesus Christ was our holy Sacrifice and Atonement, the Propitiation; that he bore our Iniquities, and that*

by his Stripes we were healed of the Wounds Adam gave us in his Fall; and that God is Just in Forgiving true Penitents, upon the Credit of that holy Offering Christ made of himself to God for us; and that what he did and suffered, satisfied and pleased God.

Thus, Sir, I have proved, I think, past a doubt, that the Ignorance of those Truths, lay either in your Family in particular, or in and about *Huntingdon*; and that it should be so, is indeed matter of Shame unto you.

The next in order is the *Resurrection and Ascension of his Body and Person* (as if *Person* and *Body* were two parts) *into Heaven, and his remaining in our Nature at the right hand of God, in the Glory of his Father, our Head, High Priest, and Intercessor.*

Sir, 'tis really matter of Sorrow indeed, that You and your Wife should be so long Ignorant of the *Resurrection* and *Ascension* of Christ, for all that are so, I cannot see any hopes they have, of any Intercession or Mediation to be made for them, for if our Mediator and Intercessor is not ascended into Glory, we are under very bad Circumstances indeed; as is he that believes not the *Resurrection of Christ*, since he has really Rose for our *Justification*, as he did actually Dye for our Sins: And if the Quakers are Ignorant hereof, I pity them with all my Heart; but I am not willing to conclude them so, because you were so. I cannot forbear thinking your Ignorance surely is owing to being led by, or keeping too much Company with, some silly Woman, or Women: Now for proof, that you abuse them because of your Ignorance, I would advise you to read, *Serious Apology*, 1st Part, printed 1671. by *G. Whitehead*, pag. 33, 34. It seem'd *Jenner* was of the Mind, that *Christ's Body now in Heaven, is a Natural Body*; and it looks as if you were of the same Mind, by these words, *Remaining in our Nature*, which is an absurd Notion, to think Christ is now in Heaven in our Nature, for our Nature is Corruptable, and very much depraved; so that we are, as the Apo-

stle said, *by Nature Children of Wrath*; and would you have Christ exist in such a Nature in Heaven? Upon which absurdity *G. Whitehead* well observes, that the Scriptures do not say, *That Christ's Glorified Body in Heaven is a Natural Body*; for if Christ's Body be Natural or Humane now in Heaven, whose Body is it that is Spiritual and Glorious? Or is he one Spiritual Head of two Bodies, the one Natural, the other Spiritual? But saith *G. W. The Apostle said, He* (Christ) *shall change our low Bodies, and make them like his Glorious Body*; here you see 'tis plain ours is Low, (that is, *Natural*, &c.) his is Glorious, &c. and this *G. Whitehead* owns, and that he is Glorified with the Father, with the same Glory he had before the World began. But because we will establish this Truth, out of the Mouths of two Witnesses, as well as to manifest how Unjust Men will be in Condemning and Impeaching others, when their own Guilt flies in their Faces, We will hear what Mr. *Barclay* saith, *Works* Fol. 372. *And therefore Christ lives always to make Intercession during the day of every Man's Visitation, that they may be Converted; and when in some measure Converted, he makes Interceſſion that they may continue, and go on, and not faint*, &c.— Sir, pray be so honest as to confess, that it is now your Fault that you were so Ignorant, and not the Quakers; but I cannot think you were so, tho' you say so; your saying so being more to Reproach them, than to take Shame to your self.

The last part of your Text is, *The Faith and full Persuasion of Christ's Coming to Raise the Dead Bodies of the Saints, and all Men*, &c. the which it seems you were likewise Ignorant of, and therefore the Body of the Quakers must be so too. I resolve to follow it to the last, with no less than two Witnesses; the first is Mr. *John Crook*, in the Year 1662. where he fully, on behalf of the Quakers, affirms, they hold the true *Doctrine of the Resurrection*, and that of the *Bodies of the Saints*; and *wicked Men too, the one to Justification, the other to Condemnation*; *yea, of the self-same*

Bodies

Bodies too, as much as a Natural and Spiritual Body can be, or is capable of being the very self-same Body: Nor do I know of any Christians that hold it otherwise. The 2d is, Mr. *Barclay*, who on behalf of the Quakers saith, *Works* Fo 159. *There shall be a Resurrection of the Dead, both of the Just and Unjust, for the Hour is coming, in which all that are in their Graves, shall hear his* (Christ's) *Voice, shall come forth*, &c. Many more Instances of this kind could produce, but this is enough for my Design, that is to prove the Ignorance of those *Fundamental Truths*, is not the Quakers, but yours, or else as above, you are resolved to Fire your own House, if by that means you may Consume your Neighbours; which, I must confess, are very ill Tokens of *Reformation*. The rest of your *Sermon* I think not worth noticing, since you are so Erroneous in your Text.

What relates to *Baptism* and the *Supper*, I will not insist on, but leave that for the Quakers, if they think fit to Answer; only thus much I observe, what an advantage you gave the Quakers in this, that you have not amongst all those *Fundamentals*, you say, *you were Ignorant of*, as above, you have not brought in those two great *Ordinances*. You seem very tender I perceive, pag. 9. of your *Apostles Character*, and think it hard that the Quakers should call him *Renegado*, &c. the which I cannot blame you for, since you cannot chuse but think it will be your turn next: But if they called him *Judas*, I think that they were too hasty therein, since it is more properly applicable to him that kept the *Bag*. I need say no more but this, that Mr. *Penn*, and your Unkle *Whitehead*, are in my Judgment, after all your Perversions, obliged to you, the one for your exposing his grave, serious, sound and religious Letter of Condolance, at his Brothers Calamity; the other for remembring such a part of his

his *Sermon*, that makes so much for the Author's Honour and Ingenuity. Sir, pray, till you leave off your *I am sures*, blame not the Quakers for their Ignorance and Confidence: I do not find their Writings or Preaching to be so Dogmatical as are your Lines; But then I consider, ne so Bold as blind *Bayard*; and yet, to do you Justice, believe you have more Sight and Sense, then to act as you have done, were it not for that you are resolved to do it, because you will.

Yours in the best Service.

FINIS.